Friends Bulletin

"Building the Western Quaker Community Since 1929"

July-August 2000
Volume 71 Number 5

Has Thee Surfed the Quaker websites lately, Friend?

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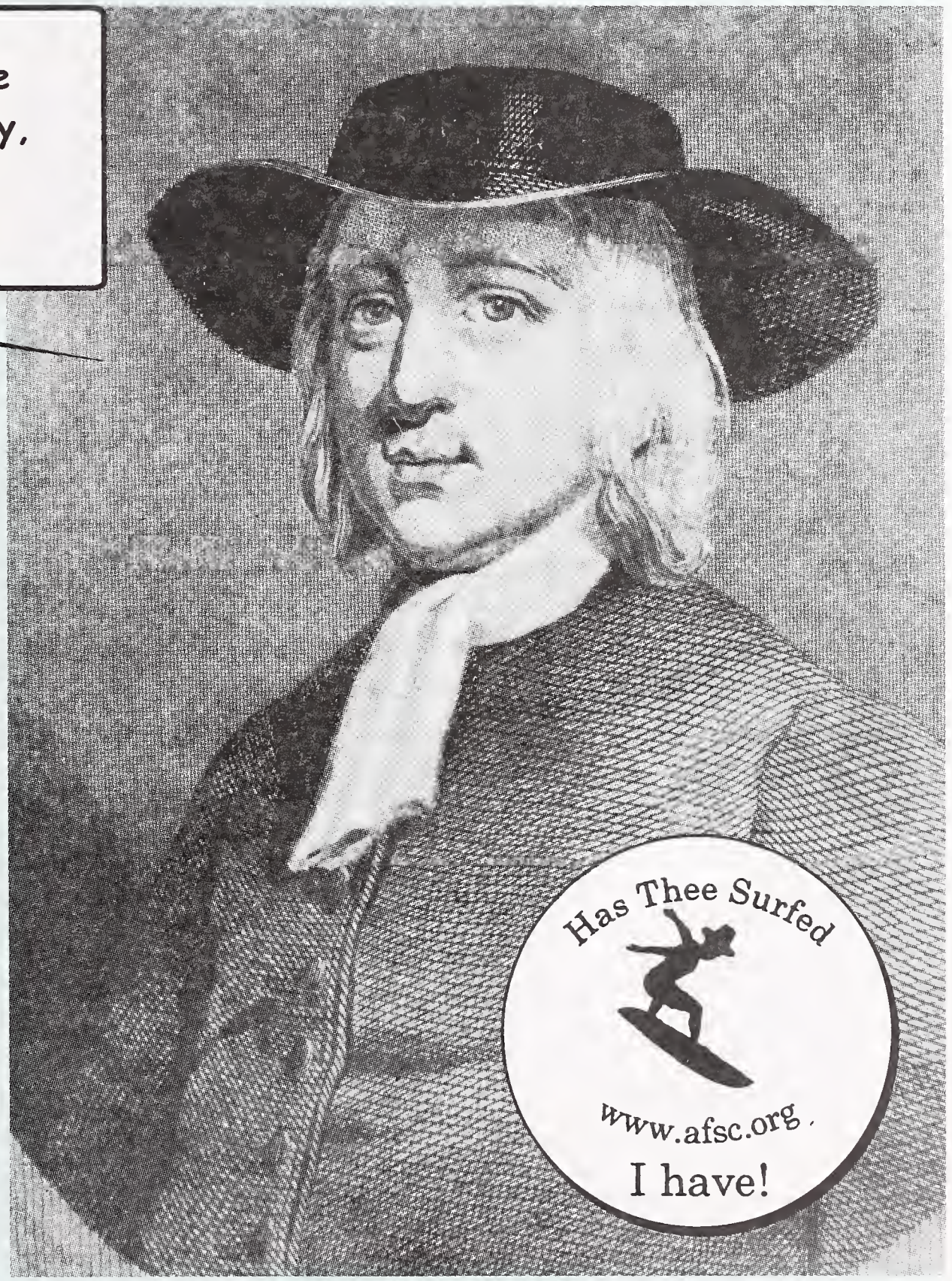
- Clare Sinclair and Eve Malo, "Journey of Conscience to End the Death Penalty"
- Plus Quaker web sites, poetry, news, and more about Western Friends



George Fox (1624-1691)

Friends Bulletin

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(Opinions expressed are those of the authors, not necessarily of the Yearly Meetings.)

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From the Editor — *Web-surfing, Serendipity and the Spirit...*

George Fox may not have surfed the web, but if he were alive today, he would probably be browsing the Internet much as he roamed about Great Britain and the American colonies.

When my web browser went down for a month, I realized how much I depend upon the world-wide web for making serendipitous discoveries. The term "Serendipity," in case you're wondering, was coined by Horace Walpole who said that he formed it upon the title of a romantic novel entitled *The Three Princes of Serendip* [Ceylon]. The heroes of this extravagant tale "were always making discoveries, by accident and by sagacity, of things they were not in quest of." Serendipity refers to "the faculty of making happy and unexpected discoveries by accident."

That pretty much sums up much of my experiences on the web (as well as in my spiritual life). When you are guided by the Spirit, or surfing the web, you never know what will happen next!

Returning to quaker.org (Russell Nelson's Quaker homepage) after a month's hiatus, I discovered lots of new and interesting sites, such as the one dedicated to the Korean Quaker peace-maker Ham Sok Hon (www2.gol.com/users/quakers/HSH_index.htm).

Along the way, I also discovered other sites that Friends would probably enjoy, such as "Kids and Commercialism" (www.newdream.org/campaign/kids/index.html) and the "Simple Living Newsletter" (www.simpleliving.net/newsletter/special_insert.htm). If you have a favorite website that would interest Friends, please send us the URL and a short description. We are also planning to publish websites of Western Meetings and Quaker organizations.

The main reason that George Fox is on our cover is that he is "alive and well" in the imaginative and spiritual life of Western Friends.

Our new Brinton visitor, Robert Griswold, is an avid reader of George Fox's letters and has compiled quotations from these letters as a cure for "affluenza"—the disease of consumerism. (Friends may remember the PBS documentary films *Affluenza* and *Escape from Affluenza*; its makers are working on a new project tentatively titled *Kids for Sale*.)

When Robert was visiting Meetings in Southern California, he dined at my home and we had a delightful time talking about George Fox and spiritual concerns.

Martin Cobin's sonnet sequence "Walk Cheerfully" reminds us that Fox's oft-quoted dictum is not a feel-good jingle, like "Don't Worry, Be Happy." Fox was deeply aware of the dark side of the human personality, but he didn't let this deter him from acknowledging and responding to the divine spark within each human soul.

Like a journey on the web, this issue is filled with unexpected discoveries—Mary Howarth's article on the Quaker women's magazine *Friendly Woman*, a new bilingual edition of the Quaker children's reader *Lighting Candles in the Dark*, and a "Journey of Conscience" by Clare Sinclair and Eve Malo to end the death penalty in Montana.

This may be a good time to remind readers and potential contributors that even though the editor suggests themes to help provide focus and direction for the magazine, serendipity, and the Spirit, ultimately determine what gets published. Relying on the Spirit is what makes this work an unexpected delight!

Anthony Manousos

Cover: I am indebted to Terry Foss for sending me the "Has thee surfed www.afsc.org?" button. Terry is the director/coordinator for audio visual services and the world-wide web at the AFSC. He also has the distinction of being the only Friend to send an e-mail to ferdinandpinata@aol.com. Last month's cover drawing was by Lucy McIver.

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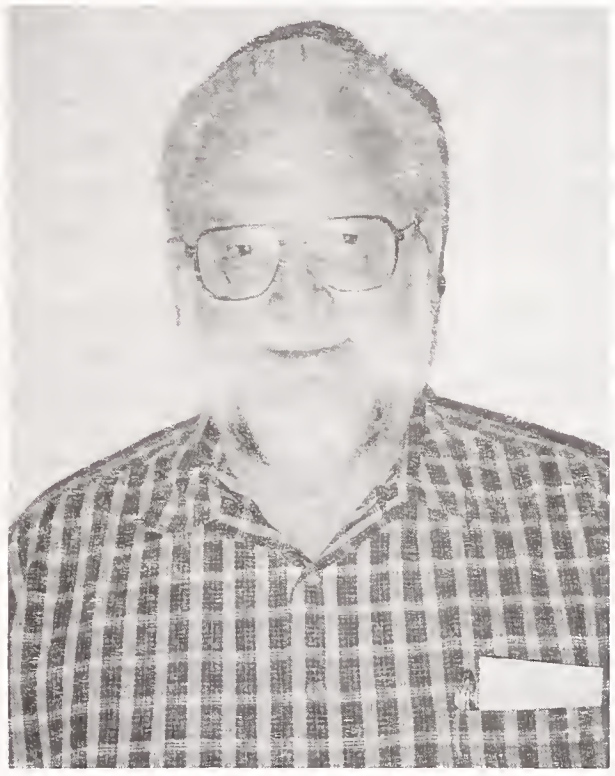
Authority and Discipline Among Friends of Truth

By Robert Griswold
Mt View Meeting (Denver, CO)

Authority is a subject about which Friends of today have considerable confusion, division and occasionally outright opposition. I believe that this confusion and division is not necessary, that it weakens our witness in the world and that it keeps us from attracting or keeping those who need and want the discipline that Friends worship can provide. In writing on this subject I am sure I will arouse the fears of those within Friends who have suffered from those attempting to impose a false authority and who have then sought the comfort of refuge among undemanding Friends. Yet these Friends are mistaken if they trust our sect to be a refuge from all authority and not just false authority. However imperfectly realized, the faith of Friends has at its core an authority and discipline that requires our complete attention and commitment. Ignoring this authority and discipline makes Friends meetings into just another social church.



Robert Griswold, Brinton Visitor—Staff Photo

We need spiritual authority. We may believe we should question authorities that are presented to us and that is correct. But we are in error if we believe we can dispense with authority. It is reasonable that we should wish to depose an authority which is used abusively. We see one corrupt government overthrown and we rejoice, but we know in our hearts that the old one is likely to be replaced with one that will turn out badly. Scoundrels have been thrown out of governments for as long as I can remember without dramatic improvement. This and other experiences can lead us to believe that all authority not subscribed by our own good sense must be corrupt and should be resisted. But that would be an error. We cannot do with ourselves as the sole authority in our lives. That is the anarchist's fantasy. It is an infantilism that should not survive into adulthood. Resistance to authority may be in part a hangover from adolescence. During adolescence we resist being accountable as part of the process for discovering who we are. We don't let the seemingly powerful adults around us know what we think, because we have not yet gathered an authority that makes us confident we can stand up to them. But adolescent resistance can become a defensive habit and be carried over into the stages of life where, if we are going to resist, it should be out of a found authority rather than from habit.

Friends have found an authority they can trust, if they will trust in it. Authority for Friends arises from the repeated refreshment of a relationship with the Divine Presence in the company of others committed to the discernment of Truth. It is our experience that in waiting quietly together, without an order of things to do, we can come to understand who we really are and what we should be doing. This will likely cause us more than a little anguish. True religion has many aspects, but making us comfortable with our old ways isn't one of them. The experience of the Divine Presence may give us strength, but it also gives us work to do to counter the false authority we have been following. We can, as George Fox said, "trample all deceit underfoot," and some of this deceit will be inside us and will be painful to trample. It is hard for us to say how this experience happens. Words like "Divine Presence" or "the Inner Light" or "the Christ Within" are not descriptive intellectual constructs, but pointers to an expe-

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rience beyond words. Our language depends on words, but only our lives can speak the Word. And the inadequacy of words does not lead us to doubt, because the experience of divine love and peace is transforming of all of our relationships. We do not need to know how to reduce our experience of grace to a verbal formula. We only need to know that we are known.

The deceit that needs to be trampled is all around us and has often been absorbed into the habits of our lives. The most pernicious lie is the one that our culture tells us every day by all the channels within its power. This is the deceit that argues that our task in the world is to pursue wealth and the things wealth can bring us. It seeks to persuade us that service to self is a virtue, that our desires and tastes are all we need to guide our lives. Our culture views humankind as *Homo Economicus* first, second and third, and this is a lie. It ever seeks to persuade us that the meaning of life is found in newer comforts and distractions and more powerful tools. It teaches that secular power and material possessions are the key to authority and authoritative living. It daily demonstrates a discounting of the poor, the weak and the dependent.

The Truth is that neither our self-interest nor our imagined self-interest is adequate to a meaningful life. The more we pursue this deceit the more our soul withers. No moral character grows when the arrogant self is the central authority. Moral development depends on the acceptance of an authority that is more than self and the preferences of self.

Human beings are dangerous to themselves and others when they lack moral development. Our newspapers and TV news are filled with the evidence of that fact. A lack of moral development usually doesn't correct itself. The person locked into the perspective of self may never come on his/her own to an awareness of this lack. This is because they are making choices, they are in charge, and if there are undesirable consequences to their conduct they think they can simply change their choosing a little and next time it will get better. The problem with this approach is that it leaves the same person in charge. *The problem isn't the choice: it is the chooser.* It is my experience, and the experience of other Friends, that an authority other than self needs to be in charge. We need a spiritual authority.

The great and central message of George Fox is that an authority for our lives is available. He knew by experience that there was one who could speak to his "condition." And he preached his message of the Light saying, "Christ is come to teach his people himself." The Light that Fox and other Friends discovered changes us by taking self out of the center and raising up a Seed in us and making us new. What we need—what our "condition" requires—is a Copernican revolution of the soul, taking the earth of self out of the center and replacing it with the sun of Truth. The faith of Friends (based always in experience) is that Truth is discernible without the intercession of other authorities (priests, creeds, or scriptures) to those who open themselves to it and submit themselves to it. This is not to say we should never listen to others or read scriptures, but rather that we must test what we learn against our own spiritual experience—not against what feels good, or against what we think we would like, or against what everyone feels would be best. We must bring everything under the Light and act in harmony with the Truth revealed there. The necessary authority is not self but it is the experience encountered within. This experience opens us to an awareness of the spirituality of those around us and gives us a new understanding of the meaning and value of scriptures as well.

Our experience of the Light requires discipline—the discipline of waiting. The Light isn't something we obtain. It is something that obtains us to its service. Being Friends of Truth can make it clear to ourselves and others that we follow an authority and follow a discipline. The Light of Christ is a Light unto our consciences. It is the guide we need to keep us from all false authority. Without it we are certain as Fox said, "...to run out before your Guide." The Light is never the source of clever ideas. It is not to be confused with intellectual insight. It is the source of Truth and, when we are brought to Truth, that Truth always humbles us and puts self (a false authority) in its place. If you are going to "let your life speak" you are going to have to discipline that life so that it speaks more than the "baby talk" of your intellect.

There is no authority without discipline. The fact is that we cannot have an ordered and peaceful life without discipline. I hear young people (and old) saying, "Well, what's wrong with just having fun." What's wrong is the "just" part. To have real fun you have to get serious. Sports are fun. But they aren't really fun unless you discipline yourself to follow the rules and build the skills. Dancing is fun. But to really have fun dancing you have to learn how to dance. Spiritual authenticity and spiritual authority are no different. We are only freed from false authority if we submit to the discipline of attending to a true authority. We do not get there without the repeated practice of silent waiting—alone and with others. The Light will come to us only when we are open to hear the "still, small voice" of

The Brinton Visitor Program: An Historical Perspective

To help maintain connections among the Western Friends, the Howard and Anna Brinton Memorial Visitor program was established in the 1975 sessions of Pacific YM, in concert with North Pacific and Intermountain YMs. This was done as "a plan to invite a Friend to travel amongst us in the spirit of ministry to help us grow the new dimensions required to live more fully in the life of the Spirit." For the first twenty years the Brinton visitor traveled in all three of the participating YMs visiting Monthly Meetings, Worship Groups, and various Friends gatherings. By 1995 the scope of the program had grown so large that it was no longer deemed realistic to ask a Friend to make such a demanding commitment of time and energy. However, to keep the inter-Yearly Meeting character of the program, it was deemed desirable for Brinton Visitors to travel in a Yearly Meeting other than their own.—from *A Western Quaker* Reader, p. 206-207.

our author. If we are to have ears that hear, we must filter out the roar of self, and that takes practice. The Light may come to some in a blinding flash but what seals us under a new authority is the steadfast practice of silent worship.

A final subject needs to be addressed about the practice of authority within the monthly meeting. One of the perennial authority issues arising among Friends is the question of the balance between the individual member and the meeting body as a whole. As a meeting Friends always seek to be and act in unity. In this process we are slow and deliberate in our discernment and avoid acting while any individual member stands in opposition. This seems to give great authority to individuals and it does, but that power is contingent. It is contingent on the individual and the group being aware that the loyalty and trust of Friends is in Truth. That loyalty and trust is not in an exalted view of the merits of the individual or even of the group acting by consensus. All must submit themselves (and this includes their fears, loves, and hopes) to the authority of Truth as it is revealed in silent worship where self is let go. This is why we have periods of silent worship in the middle of business meetings. We know that in the heat of discussion self can come to the fore and lead us astray. We know from our practice of worship that the Truth we find in the silence will always bring us to unity, and be sufficient to our needs. If we are steering, we have not got it right. And, if we oppose an action out of fear or personal discomfort we have not got it right. If we are seeking a compromise, we have not got it right. Our authority is what comes to guide us when we have let go of all but what the Light lets us discern. If we rest in this understanding no schisms will happen, and we will not break our covenant with the Light and with each other.

Friends have an admirable history, powerful testimonies, and solid traditions but none of these are sufficient to our faith. The foundation and core of our faith rests in the repeated renewal found in silent worship. Here we encounter the authority we need to direct and guide us. Here we find the strength to draw away from the false authority of self—and the illusions of our culture. Here we can be Friends of Truth. □

AN EPISTLE TO SUFFERING FRIENDS

IN

AFFLUENZA LAND

Being some messages from that humble servant

of the Lord

George Fox

In this

Day of the Lord

Twenty-Second Day, Tenth Month, 1999

(compiled by Robert Griswold)

And all come into the vineyard of God to labor in the Light, which was before darkness was. . . that every one of you may have your penny, that precious penny and heavenly treasure from God Almighty. . . So see that you have it. If you be in the labor of Life, you will have it.

Friends, you see how men and women can speak enough for the world for merchandise, for husbandry, the plowman for his plow; but when they should come to speak for God, they quench the Spirit. . . and do not obey God's will.

Being obedient to the Spirit and Power of God, it keeps [us] from deadness and alive to God. It keeps [us] in a sense, that [we] do not go beyond and run out, as some you know have done. . . .

Come, fishermen, what have you caught in your nets? Shepherds and herdsmen, where are you? What can you now say for God, whose abiding is much in the fields? Come tradesmen, tentmakers, physicians and custom-men [government employees] what can you say for God? Do you not read that your fellow tradesmen in ages past could say much for God? Do not degenerate from their spirit.—*From Epistle 275.*

So, be faithful in all things and keep from the world's vain customs. Do not wear apparel to gratify the proud mind.

Neither eat nor drink to make yourselves wanton. For it was created for health and not for lust, to be as servants to us and we servants to God, to use all things to his glory. To whom be praise, honor and glory for evermore, who has created all things to his glory and so to be used and spent. . . . Therefore, marvel not if the world hate you, but rejoice.—*From Epistle 58.*

All Friends, be. . . as strangers to all things visible and created. . . for outward things are not durable riches, nor substance, nor. . . habitations, nor. . . possessions, for they have wings and will fly away. Therefore, be as pilgrims and strangers to the world . . . that you may know a habitation in God and the riches in his Grace and Life that is everlasting, as substance that fades not away, the riches which have not wings. . . that are not deceitful, that are durable and true. . . .

Therefore. . . be as strangers and pilgrims to the world and all things therein. Possess, as though you did not possess them. What you enjoy, as though you did not. Be above all such things and loose to them in the invisible Life and Power. . . .—*From Epistle 273.*

Friends: Whatever you are addicted to, the Tempter will come in that thing. When he can trouble you, then he gets advantage over you, and then you are gone. Stand still in that which is pure, after you see yourselves, and then Mercy comes in. After you see

your thoughts and temptations, do not think but submit. Then the Power comes. Stand still in the Light and submit to it, and the other will be hushed and gone. Then contentment comes. When temptations and troubles appear, sink down in that which is pure, and all will be hushed and fly away. Your strength is to stand still....

Whatsoever you see yourselves addicted to: temptations, corruption, uncleanness, etc.—then you think you shall never overcome. Earthly reason will tell you that you shall lose. Hearken not to that but stand still in the Light that shows them to you, and then strength comes from the Lord, and help, contrary to your expectation. Then you grow up in peace and no trouble shall move you....

Stand still in that Power which brings peace.—*From Epistle 10*

George Fox: The Journal. Edited with an Introduction and Notes by Nigel Smith. Penguin Books, 1998. Paperback, $14.95.

This handy edition of Fox's *Journal,* published in the Penguin Classics series, has only recently become available in this country and is well worth possessing for its beautifully clear typeface (PostScript Adobe Casion), critical apparatus, and imaginative editing by Professor Nigel Smith, a distinguished scholar of seventeenth-century literature at Oxford ("poached" by Princeton this year!). For the general reader it should now supersede the standard edition of John Nickalls.

Smith relies heavily on the Spence manuscript at Friends' House in London, "offered here in a substantially unaltered way," but as the blurb on the back covers states, "he has cleaned up a difficult text to enhance the coherence of the main narrative." He achieves further clarity by neatly dividing the sequence of years into discrete chapters, footnoting personal names and obscure locations around the British Isles.

The provision of comprehensive indices of all the persons and places, is an added convenience, as also the four supplementary appendices: extracts from Fox's letters; descriptions of his travels in Ireland and America; and part of Penn's preface to the first edition of 1694. We are treated besides to useful sections entitled, respectively: Selected Further Reading; Chronology; and A Note on the Text.

These augmentations would not alone mark this edition as being noteworthy or original were it not for Smith's brilliantly perceptive introductory essay, in which his skills as literary historian (placing Fox's *Journal* in its wider context as a classic of spiritual autobiography), and as a critic sensitive to the evolution of the English language (did James Joyce read Fox before writing *Ulysses*?), are placed at the service of twenty-first century Friends and all others interested in the earliest years of the Quaker movement.—*Nicholas Dewey, Santa Barbara Meeting*

Walk Cheerfully

By Martin Cobin
Boulder Meeting

"Walk cheerfully over the earth
answering that of God in all people."
—George Fox, *Journal*, 1694

I

"Walk cheerfully," he said although they beat
him frequently. They even jailed him when
he wouldn't pay them due respect and treat
them as superior to other men.
Three centuries and more by now have passed.
I hear the cries of those who suffer still.
How long, I wonder, will the sorrows last?
How many will disease and famine kill?
How many are the dreams still unfulfilled!
Whose hopes are shattered, scattered in the dust?
What towers built of steel by those with will
to go beyond beyond can only rust?
Yet I remember what one time I read:
"Walk cheerfully!" "Walk cheerfully," he said.

II

Go everywhere on earth, he said, and walk.
Don't jump or leap about or pick the spot
you'd like to be. You cannot choose to talk
of only that which pleases. There's a lot,
if we'd be happy, we might well pretend
did not exist; but when it's everywhere
we go we can't ignore the cries that rend
the heart, the fears, the hopelessness, despair.
I see the bones of children lying now
no longer clothed with flesh; their mother's pain
flows out like slowly oozing blood and how,
I wonder, can we wash away the stain?
Yet I remember what one time I read:
"Walk cheerfully!" "Walk cheerfully," he said.

III

Respond to that of God, he urged us. Not
by teaching; rather answer. We must see
and hear and be aware. If I would plot
a path in search of God, if I would be
in touch with spirit, where would I explore?
Will I find God in lightning, thunder, flood,
in howling wind or raging ocean's roar,
in fangs of wolves and in the reindeer's blood?
The boa constrictor wraps its coils around
its prey and squeezes. Larger, when they can,
eat smaller. Smaller propagate. I've found
in this the truth and glory of God's plan.
Yet I remember what one time I read:
"Walk cheerfully!" "Walk cheerfully!" he said.

IV

In people we will find the that-of-God,
he pointed out—in all of them if we
but search about. Look here! Beneath this sod
are bodies shoveled in so we won't see.
These women, stripped and beaten, satisfy
the lust of men whose macho game requires
abusive domination. Who knows why
so many find that greed shapes their desires?
I see abandoned babies; no one cares.
I see men tortured, made to "disappear";
see poverty, and riches no one shares;
intelligence creating death and fear.
Yet I remember what one time I read:
"Walk cheerfully!" Walk cheerfully," he said.

V

Should I forget what long ago I read?
I can't. Somehow it's burned into my mind.
Is there no God? Or maybe God is dead.
Is what I seek not there for me to find?
Perhaps I haven't followed the advice
completely in the spirit it was meant
to be employed. Wise words may not suffice
without commitment. Did the message sent
distort reality or tell us: face
reality and deal with it? What hope
to move ahead if we will not embrace
the whole of what it is with which we'd cope?
I can't forget those words that once I read:
"Walk cheerfully!" "Walk cheerfully," he said.

VI

When I go everywhere I really see
how much there is of joy and happiness.
Among those fighting fiercely to be free
some do, indeed, prevail, achieve success.
From suffering, at times new strength is born.
Arts often flourish when the artists seek
relationship in chaos. Every morn
brings light from darkness. Those who reach the peak
have overcome the dangers of the climb.
First learn to crawl and then to stand erect.
Through growth that often pains we reach our prime.
Surviving times we fail, we gain respect.
Yes, I remember what it was I read:
"Walk cheerfully!" "Walk cheerfully," he said.

VII

The stepping stones are there to cross the stream.
To go through mountains, passes can be found.
To feed my hopes I will maintain a dream
that's based on goodness truly all around:
the beauty of the rising, setting sun;
the eagle gliding in the azure sky;
the children laughing, playing, having fun.
While lovers love and parents sacrifice
for love, some people come from distant lands
to seek support, share knowledge, give advice,
extend to one another helping hands.
How can I not recall the words I read:
"Walk cheerfully!" Yes, "cheerfully," he said.

VIII

If I'd have strength to face the life I live,
the courage to go on, to persevere,
receiving what I can to help me give,
confront disaster yet not cringe nor fear,
responding so I stimulate the best
in those with whom I live and interact,
I must believe that mixed with all the rest
is something precious. Taking that as fact,
I will reveal my expectation, show
it by my actions, by the way I treat
despite my plight, wherever I may go—
the people and the problems that I meet.
I'll follow the advice I've heard and read:
"Walk cheerfully!" "Walk cheerfully," he said.

Martin Cobin
Summer 1998

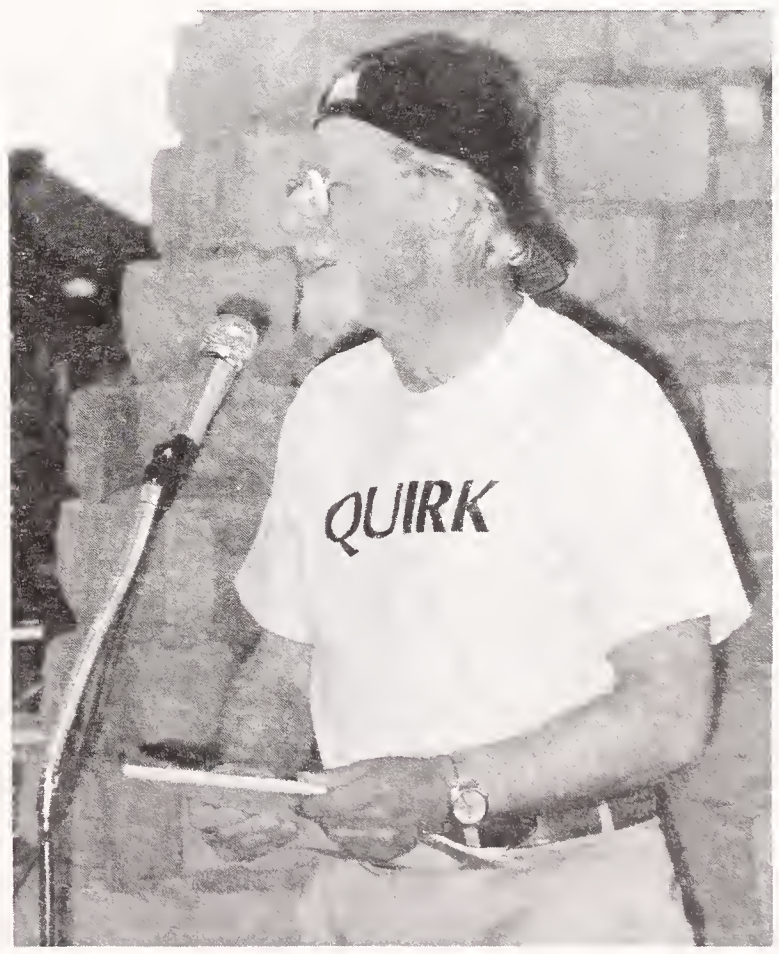


Photo by Tony Umile

Martin Cobin, a member of Boulder Meeting, former clerk (aka "quirk") of Intermountain YM, and retired professor of theater, said that he wrote this sonnet sequence "as a reaction to the increasing pain and suffering that is going on in the world." He volunteers for the AFSC, with a particular concern for the rights of indigenous peoples.

Western Friendly Women

By Mary Barclay Howarth
Albuquerque Meeting

Friendly Woman magazine, produced by various groups of Quaker women for the past 25 years, has sojourned "west of the Mississippi" four times: Santa Cruz, California, 1980-81 (where four or five women produced eight issues); Seattle, Washington, 1982-84; Eugene, Oregon, 1990-93; and Denver, Colorado, 1993-95. It has traveled from St. Paul, Minnesota, via Philadelphia, New York and Chicago, to Iowa (Prairie Women's Collective), and Indiana, settling happily in the South in Atlanta and Greensboro, where women from both branches of Quakerism collaborated, getting to know each other as Friends. Its New Century will start in Southern Appalachian Yearly Meeting and Association (SAYMA).

In an Anniversary Issue produced by the present Ohio editors, they speculate that, while it lives up to its subtitle—"a journal for exchange of ideas, feelings, hopes and experiences by and among Quaker women"—"We have become primarily a women's literary magazine."

Seeming to contradict their own conclusion, they then print the original founding article "Why Friendly Woman?"—followed by seven (mostly social concern) pieces from its sojourn in Seattle and an article by Helen Woodson, "A Letter from Prison." Seattle issues covered disarmament, sports, alternative families and "Images of the Divine as a Woman." Not exactly the stuff of the women's literary magazines I read!

The last mentioned article is an example of how the submissions largely determine the contents each quarter. In the Eighties, as we discussed the theme title, I was lobbying for something similar to Friends Conference on Religion and Psychology's "Feminine Aspects of the Divine." However, the submissions rose to the theme's challenge, giving examples of how Friends women had experienced a feminine Diety.

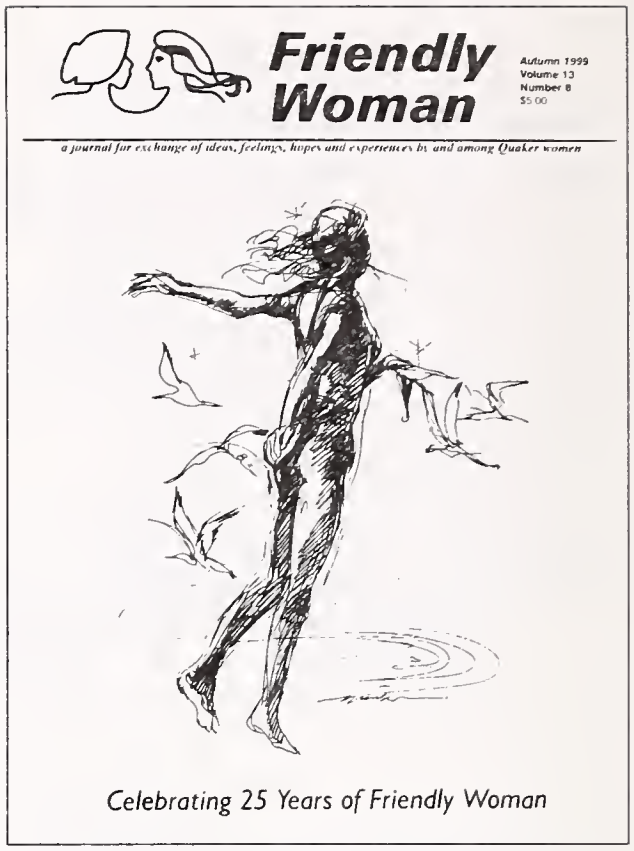
During the Nineties, a similar sychronicity took place when the theme "Survival" was chosen in Denver. Instead of the 25 to 30 submissions we usually received, we found ourselves with fifty manuscripts from which to choose. After the issue had gone to press, we discovered another cache of submissions we hadn't known about and decided to do a second issue on the theme.

The two topics which brought the smallest number of submissions were "Humor" and "Anger." Friendly women have not generally learned how to communicate well on either. In Colorado, I wanted to do an issue on "Confronting Quaker Patriarchy." This brought a storm of protest, in spite of letters from three women, who had recently resigned and retired from CEO positions in large Quaker organizations endorsing the timeliness of the topic.

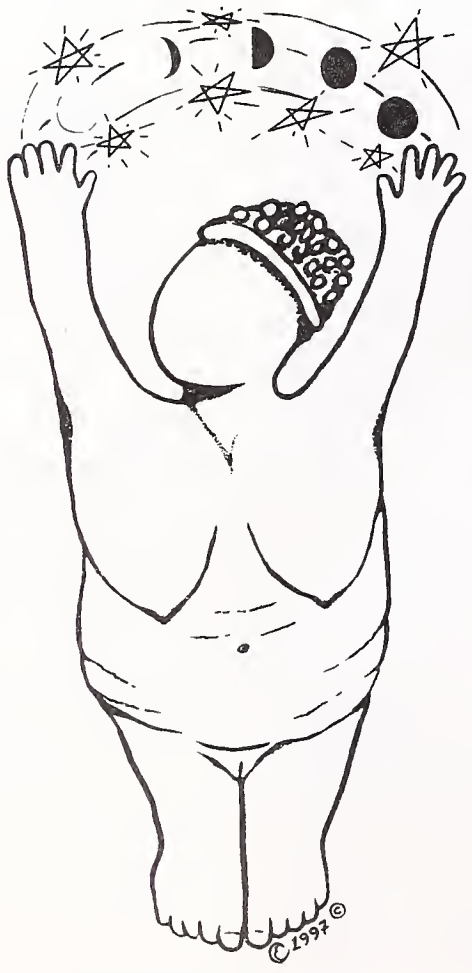
Colorado women were *not* convinced that "confronting" was a Quaker value (not having read their George Fox?). All the men they had known in the Religious Society had been "very nice" to them! (This showed what I felt was a misunderstanding of Patriarchy—which has many women advocates.) We settled for "Confrontation, Conflict and Personal Power," for which we received several submissions from well known Friends who had not formerly submitted to *Friendly Woman.*

Having followed the magazine now for its last two decades, it has been satisfying to see a woman write her first tentative article, gain confidence with further acceptances, and then move on to be published in national and international Friends' journals. The Anniversary Issue contains just such a description of growth by a Seattle collective member, Karen Lynn Maher. Fortunately for new readers, her original article is also re-printed.

A similar progression into positions of Quaker leadership has been strong in the University Friends (Seattle) Meeting. Beside the former Editor of *Friends Bulletin,* Nancy Yarnall, the collective produced at least three Clerks of the Meeting, a Recording Clerk of the Quarterly Meeting, and numerous committee chairpersons. It would be interesting to see similar statistics from other Editors of *Friendly Woman.*



Celebrating 25 Years of Friendly Woman



Celebrating the Power of Crones
- June Etta Chenard

To submit or subscribe to Friendly Woman, *write to 1106 Caldwell Lane, Nashville, TN 37204. Phone: 615-298-1385. E-mail: pennywright@earthlink.net. Website: http://user.icx.net/~richmond/FW/fw_home.html. Subscriptions: $18 yearly.*

A Friendly Woman Sampler

Conversion

By Jane Farmer

Does a butterfly remember its caterpillar days
How a chrysalis grew wings to fly?
Can a frog recall its wriggling tadpole stage
Amazed that it has legs to leap so high?

Can an oak awake a memory of the acorn?
Or a pine recall the seed within the cone?
Or a bird look back upon its egg form
And wonder how it learned to sing its song?

But a man can recollect his boyhood,
A woman call to mind her girlish ways
And know that in their spirits' growth and learning
Is blessing till the end of earthly days. □

The Girls Who Talk About Me

By Miranda Amanti

The girls who talk about me know only my name,
their whispers give them away, they do not understand.

The girls who talk about me scan me with their lips,
sizing me up against themselves.

The girls who talk about me hide behind their Revlon makeup and Victoria's Secret underwear,
chanting their mantras of self-assurance.

The girls who talk about me look, incomprehensibly, at my solidity,
walking away from their fears.

The girls who talk about me understand more than they concede,
afraid of what they may appear to be.

The girls who talk about me watch, enthralled, as I stand up
for myself against a group of men,
then proceed to call me a flirt.

The girls who talk about me do not see my pain,
they misinterpret my questioning compassion for looseness.

The girls who talk about me are afraid to look into my eyes,
knowing I will see the unstated knowledge in theirs.

The girls who talk about me know better than to want to be like me,
aware of the cruelty I open myself up to.

The girls who talk about me talk about every part of me,
leaving nothing unexcavated, scaring themselves the whole way.

The girls who talk about me, deep down, are part of me and I part of them
sharing the same pain... fearing the same fears.

Miranda Amanti lives in Tuscon, Arizona, and is currently a student at Haverford College. She is a Quaker and attends Pima Friends Meeting.

Jane Farmer lives in Eugene, Oregon and wrote these verses on her 81st birthday. She writes, "Although I was a Presbyterian child, Quakers have had great influence in my life. I cherish memories of Pendle Hill where I was a student for two terms in 1980."

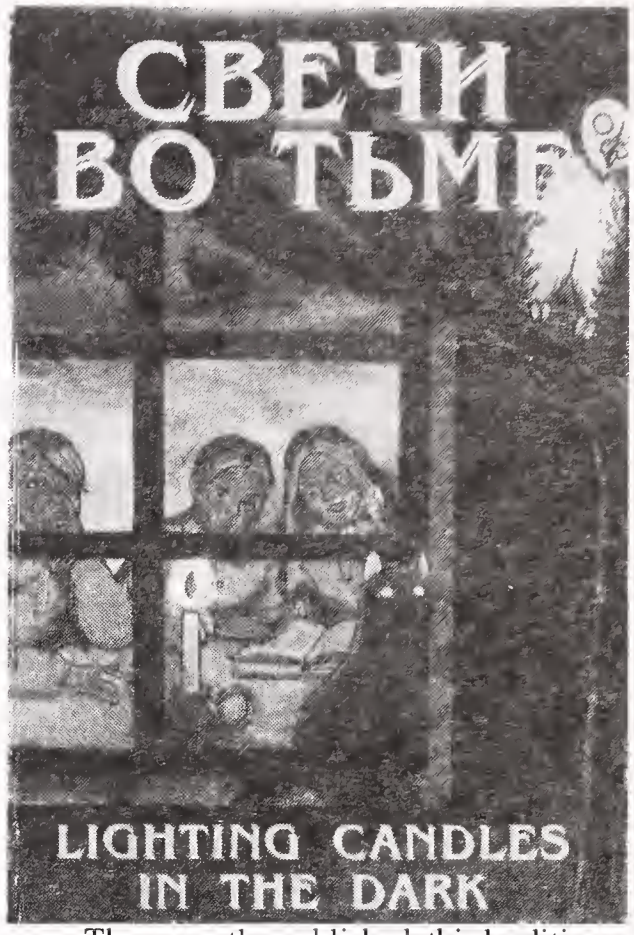
Both poems first appeared in Friendly Woman, *Vol. 13, Number 8, Autumn 1999. Jane Farmer's art work appeared in* Friendly Woman, *Vol. 14, Number 2, Spring 2000.*

Lighting Candles in the Dark: A New Adventure

by Anne Friend
FSU (Former Soviet Union) Committee

Lighting Candles in the Dark, an anthology of children's stories originally published under the auspices of Friends General Conference in 1992, shows us love, forgiveness, justice, and truth in action. Especially memorable are the stories of Indians coming into meeting for worship; fugitive slaves escaping just in time; the second mile....

Many of the illustrations for the latest edition of this book were drawn by children in the FSU (former Soviet Union) and the USA. An art display of the originals will come to Pacific Yearly Meeting this summer. All or part of it is available for displays by other Friends groups on request.



The recently published third edition, bilingual in English and Russian, contains familiar stories along with additional ones by Tolstoy and Yevtushenko and one about courage and forgiveness that happened recently in Chechnya.

The illustrations in the bilingual edition are bright and new. (Black and white reproductions cannot do them justice.) Young people from Russia, the US and Cuba were invited to submit illustrations for stories in *Lighting Candles in the Dark*. Usually, the nationality of the artist is not evident. Their understanding of the stories is essentially the same regardless of national origin.

A small group of twelve-year-old students in Novgorod first prompted the FSU Committee to publish *Lighting Candles in the Dark* in Russia. Many of the stories were read and discussed in English. During one of the last classes, the children were invited to give their opinions of the stories. Some of their comments are: "There are moments in these stories where we can do the same." "They show us another way." "It is good for us to know about children in other places in the world." "They give us ideas for our lives."

The FSU Committee published the bilingual edition in Russia in 1999 (a joint project of the FSU Committee, Friends United Meetings, and Friends General Conference). The FSU Committee is donating the bilingual edition to teachers of English in Russia. Many copies of the book are already being used in Russian schools, orphanages and one of the Chechnyan refugee camps in Ingushetia.

The stories act as a springboard for discussions, in addition to their use in language study. However, the stories in *Lighting Candles in the Dark* are good for teaching English to all age groups because of the simplicity of the vocabulary coupled with the rich and moral content.

Older students at university level and in adult English classes were as enthusiastic as the children. The complete art exhibit includes originals of 54 illustrations from the book. You can arrange to obtain all or part of it for display in your community. Just contact FSU Committee c/o Janet Riley, 805/534-9597 or jriley@slonet.org.

Your (or your Meeting's) contributions will help with the expenses of circulating the art exhibit and printing a second edition of the book for use in Russian schools and orphanages and also a possible Chechyan edition. ☐

Above: a drawing by Olga Timoshenko (age 12) illustrates a true story by Russian poet Yevtushenkso describing how a Russian woman gave some bread to one of German soldiers who arrived in her village "emaciated, unshaven, all in pitiful rags." Her example helped the villagers to realize that "they were enemies no longer. They were people."

Right: While camping at John Woolman School, Hannah Baker (age 6) drew this picture of Woolman on horseback followed by Friends to illustrate Woolman's life story written by Elinor Briggs and Elizabeth Yeats.

Friendly News

Southern California Quarterly Meeting

Southern California Quarter has devised a different way to bring together its members for the three quarterly meetings. Traditionally members from the entire Quarter (those who elect to attend) meet in the Fall, Winter and Spring. With the new arrangement approved at its May meeting, the Fall meeting will be a Cluster meeting and the other two meetings will be in the traditional manner. This change is expected to ease the difficulty in finding registrars for the Quarterly meetings. The program for the Cluster meeting will be planned by Ministry and Counsel Committee of the Quarter, and the host Meeting will work out all other arrangements such as hospitality, child care, and so on. The Cluster meetings which have been planned for this summer will be held as scheduled, but the November Cluster meeting will gradually supplant the summer ones. Members of the Quarter are excited about the concept, and how it will work.

The Quarter is thriving in many ways, even though it remains difficult to fill all of the positions for a full slate of officers and committee members. All of its member Meetings and Worship Groups continue to meet for worship and/or send representatives to the quarterly gatherings, and/or deliver their State of the Meeting reports when due. The Quarter continues to have well appreciated retreats and camping excursions. The AFSC-SCQM Youth Service Project has been and continues spectacularly successful. The financial condition of the Quarter is sound.

Among the individual Meetings and Worship Groups several themes are common: the centrality of the Meeting for Worship in the lives of the participants; the varied and many expressions of our reach to the community in which the Meeting or Group is located, such as gathering books for inner city children to have in their homes, food preparation at shelters, prison visitation; and the felt need for and delight in Friends Meeting community bonding through the marvelous Quaker potluck. More than one Meeting or Group at this quarterly gathering mentioned the blessed addition of children and the revitalization which the children's First Day School meetings have brought about.—*Jean Malcolm, San Diego Meeting*

Quakers Uniting in Publishing (QUIP) Meet at Twin Rocks Camp in Oregon, April 27-30, 2000

Begun in 1983 by a small group of Quaker book sellers and publishers, QUIP is now an international network of over 50 Friends organizations and individuals concerned with the ministry of the written word.

Twenty-eight members of QUIP met at Twin Rocks Camp where there were lively discussions regarding the impact of the Internet and electronic publishing. (QUIP has an excellent website listing Quaker books in print, and how to order them. http://www.quaker.org/~quip.)

QUIP is an "ecumenical" Quaker gathering. As one of the participants noted: "As a first-time attender at a QUIP gathering, I found it not only professionally useful, but also spiritually uplifting. After all, how often do Evangelical, FUM, liberal, and independent Friends from the US and 'across the pond' gather together for worship and business?"

The first QUIP cooperative publication, George Fox's *Book of Miracles*, will be ready for the FGC Gathering the first week in July and will sell for $17.

Transitory Friends * Winter Gathering Dec. 28-30, 1999, Epistle

We arrived at a frozen Abbott's cabin, near Mt. Hood, on December 28th. While some built a fire, the rest of us made a nest of blankets. We decided it was too cold to leave our cozy pile as long as we could still see our breath inside the cabin. After a night walk, we held worship sharing on issues of physical conflict and nonviolence.

The next morning we held business meeting in our pajamas, planning for Yearly Meeting and discussing how we inform possible Transitory Friends of our existence. We distributed responsibilities more evenly in order to relieve Katie [Thorsos]* * of the organizing work.

Later Wednesday afternoon, we all squished into one car and drove further into the hills, discovering that the snow we thought we saw from the cabin was actually cloud frozen on the trees.

We picked ice flowers and cleared tumbled rocks from the road (as the service project for our retreat, of course!). In the evening, a game of The Great Wind Blows revealed previously undisclosed information about our lives. We practiced our bilabial fricatives communally. The next morning, we closed with Meeting for Worship.

** The Transitory Friends are a group of Friends transitioning from high school to the independence of adulthood, often through college. Our name also acknowl-*

edges that few of us stay in one place contiguously for longer than a few months.

* * Katie Thorsos has accepted the internship at Ben Lomond Quaker Center for 2000-2001.

Friendly Responses

Dear Editor: What a superb job you did [with *A Western Quaker Reader*]. It is fascinating—a real "trip down memory lane." What a tremendous amount of work you did, and so successfully.—*Martha Dart, Claremont Meeting.*

Dear Editor: Bravo to *everyone* for your labor (of love) to make *A Western Quaker Reader!* I wish the book "Happy Travels" in its journey among Friends.—*Jeanne Lohmann, Olympia Meeting.*

Dear Editor: [Regarding the section on Sanctuary Movement in *A Western Quaker Reader*] I certainly could not have made a better selection from my writings, and concluding with the minute from Pima Meeting gives it a lasting relevance for Quakers.—*Jim Corbett, Arizona.*

Dear Editor: The highlight of this year was my 92nd birthday reception at [Honolulu] Meeting House, lovingly managed by my Quaker friends. Instead of the usual cards and leis, I asked for donations to the American Friends Service Committee; thanks to the additional participation of some Mainland friends, the organization received more than $700.00.

Another peak, totally unanticipated, came when I saw my words on Death and Dying in the *Friends Bulletin*. . . . It had been picked up from our Meeting's monthly newsletter.—*Cindy Hewitt, Honlulu Meeting.*

Dear Editor: Thank you for the way you handled the two articles on Compassionate Listening. Each of them had a different piece of the puzzle and each was important to the whole story. I appreciated the "block" where you told of my relationship to them and my dream for the future. I'm counting on some visionary to pick that up! Thank you for your thoughtfulness in presenting the sides of these "workers in the field" and for using Kristian's "logo"; it seems just right. It is beginning to feel as though the project is a tiny candle in the world—at least that's what people are making of it.

Cynthia Monroe and Leah Green are either Genies or Geniuses: they picked up the spirit of the enterprise and really "ran with it." I'm so grateful for each of them. Alaskans Listening to Alaskans (under the sponsorship of AFSC) are going the whole nine yards. They're going to tell each side the story of the other side and hopefully bring the two sides together to Reconciliation. Leah's project is to educate American Jewish leaders about both sides and now they're going to include American Palestinian leaders!

There is still another dimension of the program. A new International Peace organization was begun in 1999 and co-founded by Sr. Mary Evelyn Jegen, former international head of Pax Christi and now its delegate to the United Nations. It's called GLOBAL PEACE SERVICES, and is training young people to become Guardians of the Planet, and young people will be trained in colleges for it. I'm going to Washington DC for three weeks this summer to work on Curriculum with them. (God willing). Then, on fourth of July I present Compassionate Listening and the video to the Fellowship of Reconciliation National Conference, '00 when they'll spend 40 days in the wilderness (Washington DC)!

I'm teaching two classes in it for Adult Ed in Santa Barbara. I'm eager to read Jeffrey Smitth's report on the Macah's and the whaling project...

Again, thank you for the generous and sensitive way you handled the two articles.—*With love and appreciation, Gene Hoffman.*

Dear Friends: Happiness is having the legislature adopt the bill you've written with every word intact! This has just happened to FCWPP [Friends Committee on Washington State Public Policy] and its criminal justice working group today with the final adoption by the Washington state legislature of a supplemental budget containing the full funding and text of our resolution providing for the comprehensive review of Washington state sentencing policy.

The sentencing guidelines commission is now preparing to do the study, with a report to the legislature by Dec. 1, 2001. FCWPP will be participating in the commission's working groups to help produce a useful product for consideration by the legislature in 2002. We'll also be preparing a report on the activities leading to this legislative action.

Many thanks to all of the individuals and organizations who helped bring this about!—*Daniel N. Clark, FCWPP, PO Box 1222 Walla Walla WA 99362 Tel. 509-522-0399, Fax 522-0414. E-mail: clarkdb@bmi.net*

Some Quaker Websites Worth Surfing...

What are your favorite Quaker websites? The following is a list of some that the editor discovered recently and found intriguing. Please feel free to suggest some of your own.

Ham Sok Hon (family name = Ham) Homepage: http://www2.gol.com/users/quakers/HSH_index.htm. Ham Sok Hon (1901-1989) was one of Asia's most important voices for democracy and non-violence during the 20th century. Imprisoned by the Japanese, the Russians and later Park Chung-Hee for courageously yet gently maintaining a sense of integrity, he was and continues to be widely respected by people within a remarkably wide spectrum of political, philosophical and religious beliefs. See also the Seoul Korea Friends Meeting website (complete with "simple gifts" accompaniment!): http://www2.gol.com/users/quakers/korea_quakers.htm

Some California Meetings with Websites

Berkeley: http://www.quaker.org/berkmm/

Claremont MM: http://www.cyberg8t.com/friends

La Jolla MM: http://www.geocities.com/~ljrsf/

Ojai WG: http://home.earthlink.net/~vals/OjaiFriends/

San Francisco MM: http://www.geocities.com/WestHollywood/2473/sfmtg.html

San Jose: http://www-acc.scu.edu/~akoster/SJFRIENDS.htm

Santa Barbara: http://www.create.ucsb.edu/~stp/friends.html

Strawberry Creek MM: http://pages.prodigy.net/ricforste/strcree2/STCREE2.HTM

Visalia MM: http://www.quaker.org/visalia/

Friends in Whittier: http://www.quaker.org/whittier/

*For a listing of Western Meetings and organizations, see http://www.quaker.org/western See also Pacific YM: http://www.quaker.org/*pacific-ym

Meeting of the Month Orange County Meeting

In the course of compiling A Western Quaker Reader, *we received Meeting histories from around 30 Meetings (out of approximately 130 Meetings and Worship Groups in the Western USA). The editor hopes to collect histories from ALL Meetings and Worship Groups over the next few years and eventually have them published in some form. Meanwhile, condensed histories of Meetings will be published as a regular feature of the magazine. If your Meeting or Worship Group has not yet compiled or sent in your history, please consider doing so as soon as possible!—Editor.*

Orange County Friends Meeting: worship Sundays 10 AM. Mailing address: 117 W Fourth St, Suite 200, Santa Ana, CA 92701. Shirley Price, Clerk. 949-786-7691. E-mail: shirprice@aol.com. Children's program. Handicapped accessible. (Photo by Shirley Price.)

By Shirley Price
Clerk of Orange County Meeting

Orange County Friends Meeting had its beginnings in the Monrovia/Arcadia area of Los Angeles County when three families came together sporadically to explore the possibility of sustaining a Quaker worship group. Two members of this group were members of established Friends Meetings.

Reginald Paget and Alexander Price were friends at George School in Newtown, Pennsylvania. Each came from a long-time Quaker family in the Philadelphia area. Alex, born and raised in Bucks County, was a birthright member of Lansdowne Meeting. Reg was a member of Race Street Meeting in Philadelphia. After Reg had married Claire Pillish and they had Diane in 1946, Reg and Alex loaded up an old box trailer and moved the Paget family goods to Pasadena, California. When Claire and the baby joined Reg, the family was invited to place its rented house trailer on the Susan and George Howell property in Pasadena. They later bought a partially finished house in the orange groves of Azusa.

Alex, in the meantime, moved in with a group of Glendora Civilian Public Service workers, the so-called Glendora Strikers, on Villa Street, Pasadena, near both the Orange Grove Meeting and the old Villa Street Meeting. He married Shirley Barrows in 1947. They were able to find living space in a converted garage, rented from Ed and Marian Sanders in Arcadia. Eventually Reg helped Alex obtain employment at Beckman Instruments in South Pasadena.

It was there in the Arcadia/Monrovia area that these two families joined with David and Evelyn Munro, long time peace and labor activists, to begin their tentative worship group. They met often in the home of the Pagets, now established in the hills above Monrovia.

When Beckman Instruments moved to Newport Beach, the Prices, with four children, and the Pagets, with three children, moved to Costa Mesa. The Munros were in Laguna Beach by then.

The small group began conversations with Ed and Molly Morgenroth, members of Orange Grove Meeting, who lived with sons Christopher and Peter on 5th Ave in Corona del Mar. Ed and Molly had started, with other Friends, Pacific Oaks Nursery School, now Pacific Oaks Col-

Yearly & Quarterly Meeting Calendar

July

- **20-23. North Pacific Yearly Meeting. Oregon State University in Corvallis, OR.**
- **23-30. Quaker Service Camp. Ben Lomond Quaker Center, CA.**

August

- **July 31-August 5. Pacific Yearly Meeting.**
- **12-19. AFSC/SCQM Service Project at Maclovio Rojas in Mexico.**
- **18-20 Summer Montana Gathering of Friends.**

September

- **1-3 Southern Callifornia Friends Conference on Religion and Psychology Silent Retreat at Prince of Peace Abbey in Oceanside**
- **22-24. Northwest QM session at Lazy F Ranch.**

lege, in Pasadena. Ed was then teaching at Long Beach City College and Molly at Long Beach State.

The three families met often in the Paget home on Granada Way, Costa Mesa. For at least a year while we were getting started, Molly did heroic service in caring for the children: Diane, Gail, and Steven Paget and Tony, Debra, and Kirk Price. Later we met in the Morgenroth house in Corona del Mar, where Chris and Pete, enthusiastic surfers, helped the Meeting by sweeping their geranium adorned patio each First Day. Some of us remember how, as we sat in silence in the Morgenroth living room, we enjoyed viewing on their wall the large painting of the oak shaded play yard of Pacific Oaks School. The Morgenroths had a dog, Rags, a cockapoo type, who used to enter and exit the screen door through an opening covered with paper strips meant to keep flies out.

Now joined by Marjory Thompson and Bud and Barbara Estes with David and Gina, we sometimes met in Heisler Park in Laguna Beach. Bud, a man of unique sensitivities and talent, used to have great projects with kids on the beach, practicing listening and digging big holes in the sand.

Reg Paget became very concerned about working for defense related industry, Beckman Instruments, and took a job at the fledgling John Woolman School in 1962, as overseer of maintenance. Dissatisfied and looking for a more fulfilling life, Reg, Claire and son Steven moved to Mexico. There Reg developed hepatitis and died in a hospital in Texas in September of 1966. Claire returned to live in San Diego with Steven.

In 1964 we had enough members to rent a nursery school on 15th Street in Costa Mesa. There we grew to about thirty attenders, including present day members the Munros, Steelmans, Layfields (now Newman), Hufbauers, Schinzingers, and Robinson. With numerous children, First Day School thrived.

In those days our Meeting young people used to participate in the American Friends Service Committee monthly meetings. The adults heard speakers while the children enjoyed wonderful craft projects, taught by, among others, Helen Gutkin, now at Marloma Meeting. The teenagers visited the farm workers in Delano during the United Farm Workers push for organization. Once, high school students from several meetings slept on the hard floor of the nursery school before spending a moving and educational day with the patients at Fairview State Hospital. First Day School began an annual project of creating holiday treat cups for residents of Fairview State Hospital.

About 1965 we began the tradition of the Christmas party at the home of Ron and Lee Steelman, who with Joe, Marlee and Suzie lived in Capistrano Beach at that time. For years we had a piñata until we decided it was too dangerous to have those swinging bats so close to little heads. There was always a posada and for some years there were enough instrumentalists for an orchestra to accompany carol singing. Frequently, the Christmas parties also featured plays put on by the First Day School—some, in the 1960s, '70s, and '80s—very elaborate. Another tradition grew with the making of ceramic gifts for parents by the children, under the direction of Alex Price, a skilled potter.

In 1967 we decided we should try to become a monthly meeting and set about taking the necessary steps. La Jolla Meeting agreed to oversee our application and we became a Preparative Meeting under their care. Gretchen Tuthill and Arthur and Edith Vail were our guides, attending innumerable loosely organized business meetings with us. Since Arthur and Edith lived near Fallbrook, the round trip for them was about 80 miles. One cannot overestimate the importance of their contribution to the establishment of Orange County Meeting. They endeared themselves to us in many ways and not just because each Christmas, Arthur made delicious candied figs, boxed in eagerly anticipated gift packages for each Meeting family.

Starting in 1969 , we began our annual retreats in Julian, featuring hikes, Easter egg hunts, and folk dancing; we have continued to spend Easter in Julian ever since, not missing a single year.

Finally, in 1970 the Orange County Preparative Meeting felt ready and was accepted as a Monthly Meeting in Pacific Yearly Meeting.

In 1972, the Meeting moved to the Faculty Club trailers at the University of California at Irvine. Trudy and Stewart Mulford, from La Jolla Meeting, Onnie, Gary, Rick and Melanie Harrison, and Joel Ivy joined us, plus present day members Dee and Allan Abrahamse, Peggy and Jim Toledano, David and Deborah Rector, and Alan White. Stewart assumed much responsibility for the older children, even organizing weekend hikes and other outings. Trudy gave tremendous service to Meeting in an amazing variety of ways. Molly and Ed Morgenroth added generously to the well-being of the Meeting, sharing their rich experience in the Society and their uncanny caring skills. Molly took a strong leadership role, working with the children and clerking study groups. Ed and Molly took a semester at Pendle Hill where Molly died from complications from the flu in 1975.

These were rich years. Orange County Meeting was a close knit group, enjoying numerous potlucks and Friendly Eight dinners. Our children developed lasting friendships. We celebrated marriages and births, offered support at departures and love at time of death. During the Vietnam War years, the Meeting provided draft counseling and participated in many vigils.

In 1982, the Meeting moved to the Harbor Area Day Care Center in the Rea Community Center on Hamilton in Costa Mesa. Children and young people continued First Day School traditions such as Christmas plays and treat cups for Fairview, and also hosted several luncheons and sales for Southeast Asian refugees and the homeless. Southern California Quarterly Meeting began youth gatherings in which Orange County Meeting young people participated. Through the years we have maintained contact with attenders who have passed through the Meeting in previous years.

Finally, this year in April, after a long search for our own rented quarters, we examined our faith, plucked up our courage and signed a five-year lease in the old refurbished Rankin department store in the heart of downtown Santa Ana. We are very pleased with our new space with its large windows on two sides overlooking the busy shopping streets below. As one member says, "it is filled with Light of all kinds." Across the street is the historic Spurgeon building with a clock tower, whose chimes sometimes mark every quarter hour during our meeting for worship. In our spacious new quarters, we are excitedly planning the use of each room, thinking about furnishings and, most importantly, anticipating outreach activities in this actively rejuvenating center of Orange County.□

Journey of Conscience To End the Death Penalty

By Clare Sinclair, Missoula MM and Eve Malo, Dillon WG

Clare Sinclair, Missoula MM and Eve Malo, Dillon WG—Photo by authors

Friends believe that religion is something that needs to be put into practice, that once we are sure that we know at least a part of God's purpose we must do something about it.

Early Friend Elizabeth Fry acted on a call of the spirit in 1813 and began her work for penal reform "in the spirit of mercy, not of judgment." This tradition of willingness to see good in those who differ from us, even criminals, continues to motivate and serve us in approaching the many difficult and divisive social problems of our modern world. Even when the way seems clear for action it often takes faith and courage and no small spirit of adventure to leave comforts of home, friends and family to follow that opened way. To follow a leading to go out into the greater community in support of an issue where opposition is widespread and emotional, however, takes a special, rare courage.

This Spring in Montana found two such courageous individuals, Quaker women in the 8th decades of their lives, ready to begin a seven week journey in an old time sheep herder's wagon to express their opposition to capital punishment. Their clear purpose was to bring the message to the people, raising awareness of the immorality, unjust application, and ineffectiveness of the death penalty as a crime deterrent and to point out working alternatives to this form of societal violence.—*Jean Triol, Missoula Meeting/Glacier Valley WG*

It was a cold blustery day, but 26 people from Missoula, Butte, Anaconda, Dillon, Billings met at Deer Lodge at the Old Prison at tower seven to see us off on our Journey of Conscience. We sang, held hands in prayer, and walked to St. Mary's Center where Father Pins spoke. After our own presentation, the sheep wagon attached to Eve's pickup truck pulled away to begin a seven-week journey that would carry us over 4,000 miles before our return. With faith in the people we would meet, faith in those who supported our effort, faith in the cause we represented and faith in ourselves, we ventured forth to raise awareness about the issue of the death penalty in Montana.

It was a relief to realize that the antiquated sheep wagon really did pull beautifully behind us and we could let go of that fear. The wood stove was more than adequate; even in cold and windy weather we were snug and warm. The space inside was limited holding only our beds and very few supplies, challenging us to live quite simply. Living in our new abode with the message of "Lighting the Torch of Conscience" emblazoned on the sides, became, in fact, a pleasure.

Driving down the roads of our state or through the towns, someone honking and waving support or a thumbs-up from the sidewalk or from another vehicle added to the positive spirit of our mission. Small Montana towns and cities gathered so many people to share the experience with us. We had the chance to speak with high school students, one group of the entire senior class of about 150 young people, a small group of seniors from Lima, and a sociology class at Flathead County College, which was exhilarating. These young people have serious concerns about the safety of communities and ask thoughtful questions. They are not afraid to pose their concerns, nor afraid to dialogue with those with whom they do not agree. They are open to discussion. What a hopeful gift for the future.

Our reception in each of the towns was different, ranging from warm and friendly to cool—but never threatening. Just one town on our planned route was dropped when a contact there advised us not to come. We thought we had made secure contacts in every place and most of the time this was true. We were able to speak and listen to various-sized groups in churches, senior citizens centers, libraries, schools and colleges across the state. Dialogue continued after formal presentations, which was a vital part of each community experience. We found respectful citizens in every community. Some agreed with our mission, others did not. The few confrontations we had with those who were aggressively opposed to our mission gave us opportunity to stay centered, listen to the truth inside us, and speak with clarity and concern. We look back on this as a gift.

Speaking to high school and college students brought some of the liveliest discussions. It was also from these groups that we heard personal stories of how violence and the death sentence affects their lives. We found great pain, anxiety and fear in the lives of many young people. We also found openness to new ideas, to

solutions, to possibilities for change in our society. Both students and older participants were eager to explore the causes of violence in our country and how to prevent it, how to heal both the victims' families and the offenders' families. The idea of Restorative Justice was raised and how as a society we could move from retribution to healing.

Safety is a big concern for all. When people realized that in this state if a judge imposes life in prison without parole that is just what it means, they were often relieved and some changed from being for capital punishment to opposing it. The State of Michigan serves as an example that viable alternatives to the death penalty exist. Michigan has been without the death penalty for 153 years. It was eliminated after an execution where lawmakers and citizens learned too late that they had killed an innocent man. The first act of their new legislature when Michigan became a state was to abolish the death penalty. They have demonstrated that violent criminals can be punished, and society protected, through the use of long-term prison sentences. It works in Michigan and in other states like California, which has the oldest 'Life Without Parole' (LWOP) statute in the country. Not one of the people sentenced to LWOP has been released.

Our visits to the seven reservations gave us opportunity to hear the concerns of some of the most oppressed of our people. Since Montana's native population has suffered greatest by the death penalty, we found much support for its abolition. The students and faculty at the community colleges on the reservations impressed us. In spite of the tremendous difficulties of life on the reservations, the courage and hope we found in the colleges was most heartening. The opportunity to speak with older native citizens and hear about the practices of their people in the "old days" gave us insight into their view on the death penalty. The fact that they must obey both the tribal laws and those imposed by state and nation makes life complicated and confusing.

Beside the expected events of our journey, the presentations, dialogues, and opportunity to get to know the people, there were surprises which neither of us expected. At one point when we were driving Interstate 90, a red pickup truck motioned us to the side. We stopped and saw a young man emerge from the truck and come toward us. His smiling face relieved any fear we might have had. He came up to the window and chatted for a few minutes. He was for the death penalty but he was glad we were doing this and wanted to help us with our gas. Other such encouraging events were to find notes under the windshield wipers with "Drive Safely" or "Thanks for doing this" and even a $20 bill tucked under the wiper. Others took us into their homes. We enjoyed a meal cooked and served to us by the priest in one community.

Was our journey successful? How can one judge success in sowing seeds? Some with fall and die while some will take root. We met people who opened their pain and said they would be glad to see the person who killed their loved one, or a family member who had killed someone executed. Yet as the discussion and sharing proceeded, some of these people changed their minds. They came to the realization that execution was not the answer. It is not an easy thing for people affected by murder to find that dim little light within themselves, to nurture and fan that love and conscience, to light a torch within. But we have witnessed this and know that it is possible.

We did come away from this adventure with new faith in humankind, greater appreciation for the citizens of these small communities and deep thankfulness for those who supported us on this journey of faith. Montana Gathering of Friends Quarterly Meeting and Amnesty International, USA, sponsored our journey. Friends have always been concerned with peace and justice and Amnesty International is an independent human rights organization concerned with prisoners of conscience and eliminating the death penalty all over the world. □

Clare Sinclair and Eve Malo are both retired teachers who have devoted much of their lives to living their Quaker beliefs. Clare has remained connected to the cause of peace and justice working in the United States and abroad throughout her life. Eve is Montana area coordinator for Amnesty International (AI) and a member of Murder Victim Families for Reconciliation. Jean Triol, Clare Sinclair, and Eve Malo are all members of the Montana Abolition Coalition Against the Death Penalty—Jean and Clare as liaisons from the Montana Gathering of Friends, and Eve as liaison from AI.

Memorial Minutes

Charles Welch

Charles Luis Welch was born on February 15, 1911 in San Luis Obispo, CA, son of Emma and Charles E. Welch. During his early life, Charles was reared within the Swedenborgian Church in Los Angeles.

Charles spent only one semester in high school, and four more years in Business College, because his father felt these skills would be most important in Charles' life work.

Later Charles was tutored and attended a preparatory school. Soon he was admitted to Cal Tech, where he was elected Chairman of his Freshman Class. Charles originally planned to be an engineer, but soon he dreamed of becoming a doctor and transferred to Stanford for his Junior and Senior years. Charles was admitted to medical school, but ill health prevented him from following this path. Instead, Charles enrolled in graduate studies in Agriculture at U.C. Berkeley, and U.C. Davis. Entering the Ag. Cadet Program, Charles soon achieved a degree in Agriculture Education. His first teaching position was in Blythe, CA, where he taught for three years until the onset of World War II.

While attending Cal Tech, Charles met Allen Hunter, a Congregational Minister and a committed Conscientious Objector in World War I. During this same time Mary A. Hodges, who eventually became Charles' beloved wife, was attending Chapman College and was devoted to peace and non-violence. Mary also knew and was mentored by Allen Hunter. Soon Charles and Mary became very close and sought out Orange Grove Friends Meeting through their deep commitment to peace.

Charles and Mary were married in 1936, beginning a lifelong partnership of love and service. The couple first lived in Davis, CA, and then made the move to Blythe where Charles taught high school Agriculture for three years. Charles had declared his Conscientious Objector status at the onset of World War II. Blythe was a center for troop training, and emotions ran very high in this desert community. As a result, Charles was fired from his teaching post. By this time Mary and Charles had two children and a third child was on the way. Even so, the family was forced to move within one day.

For a time the young family had to be separated. Charles and other Conscientious Objectors found employment in Hemet, CA, where they managed and oversaw groups of young junior high and high school boys sent from the cities to harvest the sugar beet crops. This adverse time served to strengthen Charles and to mold his values of peace and service. Meanwhile, Mary and the children were living with families from Orange Grove Meeting. Mary soon gave birth to their third child.

At this time, John Way of Orange Grove Meeting was deeply involved with Conscientious Objectors. He soon introduced Charles

and Mary to Ruth and Bob Boyd, also a Conscientious Objector. The Boyds lived on land in Tracy, CA. In 1942, Mary, Charles and the children moved to Tracy. While in Tracy, their fourth child was born. Other Conscientious Objectors and their families were having a difficult time during the War. They were misunderstood and set apart. Eventually eight or nine families joined this little community on the Boyds' land, working in agricultural jobs and resisting the War effort. In spite of fear and adversity, the community grew and became very close.

Charles and Mary with their family lived in this intentional community for fourteen years. There was not a Friends Meeting in Tracy, but Welches held worship in their home after the manner of Friends. When attendance outgrew their tiny quarters, worship was held in the Boyds' home. As time passed, the number of children in the community grew, until there became as many children as adults. Efforts were spent creating the idea of a suitable school for all these young people. Eventually about half of the community left and founded the Friends School in Argenta, Canada.

Those remaining, including the Welches, became close to a Friends Meeting that was forming in Stockton, CA. Early on, Catherine and David Bruner had reached out to this little community. That connection became Delta Monthly Meeting.

Charles began a home gardening business, and Mary became a teacher in French Camp, CA. Soon Charles began teaching again and worked in Mary's little school. Mary soon moved on to teach children with special needs. Together, they taught for eighteen years both in the valley and the foothills.

Charles became a devoted Friend and gave himself totally to Delta Meeting for ten years. Charles and Mary then moved to Sutter Creek, CA. There, they again opened their home for worship, evolving into the Amador County Worship Group under Delta Meeting. Throughout the remainder of his life, Charles, with Mary, loved and mentored countless numbers of people, holding a very special place in his heart for young people.

One summer both Charles and Mary worked for the American Friends Service Committee in Linnell, near Visalia, CA, where they helped children of migrant workers. For eight weeks, they coordinated the efforts of fourteen idealistic but inexperienced young adults bringing early education to the children of farm workers.

The memory of Charles' life really is the story of a loving partnership, each supporting and motivating the other. Charles truly loved people, he gave endlessly of himself, and he never strayed from those principles forged at such an early age. With the tendering and leadership of Charles, Delta Meeting sponsored several retreats within the foothill and valley regions. He served on the Amador County Council for Human Rights and the Amador County Peace Committee. Charles deeply loved gardening, and taught the young his skills and passion for a well ordered job. Charles considered himself a seeker. He never tired of learning and exploring the unknown. Charles approached his own death in this well ordered, and thorough perspective, allowing those closest to him to share this new adventure with him.

Charles Welch died on January 18, 2000 in Sutter Creek with Mary and family at his side. A memorial meeting was held in Sutter Creek on January 21, 2000. Many gathered to remember this wonderful man. Charles is survived by Mary, his dear wife of sixty-three years, and children Laurel Ann Norman, Nancy Rowan, and Dan Welch. He was preceded in death by a daughter, Jeannie Campbell. For Charles, his life truly was his Witness. □

Copper Gillespie

Copper Gillespie died at her home in Salt Lake City of metastasized breast cancer. True to her remarkable sense of purpose, Copper completed the circle of her life by dying on her 38th birthday, March 22, 2000. Born in Houston, the young Copper moved to Berkeley with her family. Immersion in the political turmoil of the sixties and seventies helped shape Copper's social consciousness. The young woman experienced a period of mobility, moving to Salt Lake City then to Texas. She visited marriage briefly, then returned to Salt Lake in 1989.

A woman of uncommon determination, Copper put herself through nursing school, after which she was a public health nurse in Salt Lake. She was recruited to Moab for the FACT Nurturing Beginnings Program, where Copper's unbounded love for children and mothers found full expression. Here she provided guidance and support for young, at-risk parents, and their children. After training, she acted as a doula, assisting women in labor, which process she infused with joy and grace, comforting both mother and newborn. When funding for Nurturing Beginnings ended, Copper again worked as a public health nurse at the Southeastern Utah District Health Department.

We will remember Copper in her many facets: as a mother, a nurse, a Quaker; as a woman who adored her own children and ministered to other children and women; as a woman who laughed out loud; a woman committed to social justice; a woman who loved red rock country and the outdoors; a woman who constantly chose love over fear. She was a member of the Salt Lake Monthly Meeting and the Moab Quaker Worship Group. Compassionate, tenacious, courageous and humorous, Copper was in touch with the Divine and passed it on to others. In the generosity of her spirit, she helped others to love themselves

Copper is survived by her two beloved children, Charles and Katy Waltrip, her companion, Rachelle Rigby; mother, Dair Gillespie, brother, Clayton Gillespie; and grandmother, E.B. Lindsey. □

Frederick William Meister

Frederick William Meister died March 26, 2000, of brain cancer. He was 61. Fred Meister was a quiet, gentle man who devoted his life to making his corner of the world a better place. He was a jazz enthusiast with an infectious smile and a quirky sense of humor. He was a consensus builder whose wisdom, knowledge and calming influence made him a quietly effective leader. He abhorred confrontation and got things done by staying focused and never losing sight of the big picture. Fred converted to Quakerism in college and took its tenets of pacifism and social justice to heart. He was a talented musician who played trumpet, trombone and bass, particularly enjoying the music of Count Basie and Shorty Rogers. He and his wife made a yearly pilgrimage to the Newport Jazz Festival in Rhode Island. Fred was born and raised in Waterbury, Connecticut, and attended Phillips Exeter Academy in New Hampshire. After graduating in 1956, Fred enrolled at Swarthmore College in Pennsylvania. He earned his degree in political science in 1960 and promptly began work on his MBA at Harvard. After graduation in 1962, Fred joined the Navy and was assigned to the USS Altair of the 6th Fleet. He was honorably discharged in 1965 with the rank of lieutenant.

After a stint in executive development in Philadelphia, Fred worked as a comptroller with the American Friends Service Committee, the Quaker service agency. After a few years, Fred decided he could be more effective with a law degree, so he enrolled in the University of Pittsburgh's Law School in 1972. After graduating in 1975, Fred worked as a project manager for the Health Care Financing Administration in the Washington DC area. He met Joanne Babich in 1973. They were best friends for years, discussing politics and relationships with equal fervor. They married in 1982 in Connecticut. Fred and Joanne moved to Arizona after their marriage. Fred then worked for the Arizona Health Care Cost Containment System from 1982 to shortly before his death, always striving to improve health care for the disadvantaged.

He was a faithful and beloved member of Tempe Friends Meeting, contributing deeply-felt vocal ministry and serving as a financial auditor. Fred hiked and sailed and explored all over Arizona. He believed strongly in the preservation of the desert and natural areas in Arizona. He was active on the Phoenix Mountain Preservation Council, serving as president. It was his desire that the beauty and serenity of the Sonoran desert be preserved for the children. Fred is survived by his wife, Joanne Babich, their son William Frederick Jon Meister; sisters Marty Williams of Media, PA, and Susan James, of Newark, DE; father, William Frederick Meister, also of Newark, and stepmother, Edna Meister. □

PENDLE HILL *A Campaign for a New Century*

No one has had a greater influence on the Religious Society of Friends in the 20th century than Rufus M. Jones. Professor of philosophy at Haverford College from 1893-1934, he was a founding organizer of the American Friends Service Committee and served as chairman or honorary chairman from its inception in 1917 until his death. "Rufus" was also instrumental in establishing Pendle Hill and was a much beloved teacher and lecturer on Christian Mysticism at Pendle Hill from 1930 until his death in 1948.

During a period in which the evangelical or orthodox Christian world view was being challenged increasingly by Darwinism, science and higher Biblical criticism, Rufus Jones's over fifty books inspired millions with his writings on the personal religious experience of the Divine or higher Presence within all human beings. His vision of Friends as part of a larger mystical or spiritual movement grounded not in doctrine and theology, but in the individual and corporate experience of the Divine Within deeply influenced 20th century Friends thought and practice.

Thoughts of Rufus Jones

On Mysticism or Spiritual Religion

"Religious mysticism is an attempt to realize the presence of God in the soul. It is grounded in the fact that a direct intercourse between the human soul and God is possible; and its ultimate goal is the attainment of a state in which God shall cease to be an external object and shall become known by experience of the heart. . "The great mystics who must be our types have learned that every new truth, every new vision, involves a new duty and leads to activity."

The mystics do not trouble themselves with arguments about God because, having known Him by experience, they need no further proof. The reality of the mystical experience, the 'testimony of the Soul', was for Rufus Jones always valid, the laboratory test of God's existence.

On Spiritual Discernment

"The Bible may be an infallible Book, but who is the infallible interpreter? Of many organized churches, which one produces conclusions that are invariably right? Can every revelation of the Spirit claimed by individuals be accepted as authentic? What if two revelations conflict? Does each person become 'a full tiaraed Pope?'. . .

The spirit in one man must be tested by the spirit in many men. The individual must read his inward state in the light of the social spiritual group. He is not, and he cannot be, an independent organ of God. He can have part in the divine life at all only as he is one person in a spiritually organized community. He must therefore learn to know God's will not merely in private inward bubblings, but by genuinely sharing in a wider spiritual order through which God is showing Himself."

On The Inner Light

Robert Barclay, the most theologically sophisticated of the early Friends explained the Inner Light in a way that Rufus Jones considered both "unspiritual and contrary to all the known facts of psychology." Barclay made the Seed something foreign to Man's nature, inserted into it, so that man remained forever a duality, a human man plus a divine Seed or Light. This view placed so vast a gulf between the divine and the human that it left no basis for divine immanence; it made possible visitation by divine light from wholly beyond, but denied the possibility of God as the indwelling light and life of the soul, permeating all the activities. It had moreover an unfortunate effect on Quaker ministry, making the person believe himself an entirely passive instrument through which the message comes without any thought or preparation of life on his part.

"The true Quaker principle, based on primitive experience, was that man's spiritual nature is rooted and grounded in the Divine Life . . . The truth which comes will then be no injected revelation, no foreign irruption, but the genuine fruit and output of a perennial life which unites in itself the finite and the infinite in one ever-expanding personality. The Inner Light, the true Seed, is no foreign substance added to an un-divine human life. It is neither human nor Divine. It is the actual inner self formed by the union of a Divine and a human element in a single undivided life."

On Negation vs. Affirmative Mysticism

The techniques of the mystics, the stages of Purgation, Illumination, and Contemplation, the spiritual ladders, . . . held very little interest for Rufus Jones, partly because of their emphasis on ecstasy, which he considered a false trail. The "union above thought, above states of consciousness, above knowledge, which is ecstasy, is the final refuge of all negation mysticism."

Not ecstasy but an enhanced and unified personality and increased energy to carry out God's purposes in the world were to him the hallmarks of the mystical experience. "The supreme task of spiritual religion is this positive task of discovering how a man like one of us can go up into a vision of God and come back with power for the transformation of his human."

On Spiritual Gifts

"Too many of us think the great gifts are those of teaching, of exhorting, of working miracles, of speaking with tongues. Not at all! There is a more excellent way. It is just the power of making our lives felt in others' lives, of giving out ourselves, of suffering long and being kind.

You get tired of bright people and of society people and rich people and talkative people and artistic people and so on and so on but you can tie forever to a person with a soul, the one who is rich in spirit."

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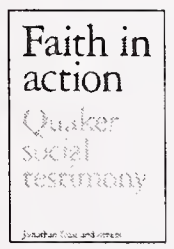

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Floyd Schmoe and Anthony Manousos—Photo by John Corr

Floyd Schmoe, 104 years old, presented with copy of *A Western Quaker Reader*

Seattle, WA, June 4, 2000: Floyd Schmoe, one of the founding members of University Friends Meeting, was given a copy of *A Western Quaker Reader* by Anthony Manousos, editor of *Friends Bulletin*. Floyd, who will be 105 years old in August, is the oldest Quaker in the Western USA.

A Western Quaker Reader, an anthology of writings by and about Western unprogrammed Friends, contains two previously unpublished interviews with Floyd Schmoe conducted by Rose Lewis of Salem (Oregon) Meeting. Also included are essays by Floyd's wife, Ruth Schmoe, and his son-in-law, Gordon Hirabayashi, a Japanese-American known for his opposition to the unjust treatment of Japanese Americans during World War II.

Born in Kansas in 1895, Schmoe has become a "living legend" among Western Friends, and beyond. Schmoe earned an international reputation as a peace activist, environmentalist, and philosopher. He did relief and reconstruction work with Quaker and United Nations organizations in America, Europe, Asia, the Middle East and Africa. A professor of forestry and marine biology at the University of Washington and at the New York College of Forestry, Syracuse, Schmoe wrote numerous magazine articles and a dozen books, including *A Year in Paradise* (1959), *The Big Sur* (1975) and *For Love of* Some Islands (1975). Schmoe was given a medallion by the Japanese Emperor Hirohito for his work building homes in Hiroshima after the bombing, and in 1996 he was nominated for the Nobel Peace Prize.

Floyd's story is but one of many about Western Friends to be found in *A Western Quaker Reader*. To order your copy, please use the form below.

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